3: Mackenzie M-5 (ca. 1925) 1925
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notwithstanding the accident, accepted the inevitable, and were ferried safely across.

For the rest, the variety of woodwork includes carved walking-sticks, with straight, knobbed, or bent handles; chairs, stools, pillows, musical instruments, and wooden platters. In the Bundali district remarkably good Rurkee chairs are made on the European pattern, with perfectly smoothed spars, and perfectly burned-out holes for fitting the parts together. The one in my possession might quite well have been made in a carpenter's shop, but the only tools used were an axe and a knife, and a piece of iron for boring the holes. Toothed hair ornaments and small wooden dolls represent the finer work; and bamboo cups are decorated with pleasing patterns in poker work.

More important than the woodwork is the ancient craft of the potter. There is, of course, no potter's wheel, everything, from the immense pots, three feet high, down to the smallest eating dish, being formed by hand, built up, as regards the larger ones, by successive layers of clay, and finally hardened, after drying in the sun, by being put on a fire, while another fire is kindled inside. There is a great variety of pots, both in shape and in size. The very large ones are used for storing grain or flour; and some Europeans employ them for storing water. A well-stocked house will have up to twenty pots, for water carrying, for cooking porridge, fish, beans, flesh; and special ones are kept for beer making and drinking. The best clay is found at the north end of the lake, and from there

3: Mackenzie M-5 (ca. 1925) 1925
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one will sometimes meet with long strings of men and women, carrying ten to a dozen pots, hawking them round the upland villages, or offering them for sale at the local market at Tukuyu. The pots made at Matema are smeared on the outside with a dull red ochre, and the more artistic potters work patterns in red, with thin lines around the protruding middle, and herring-bone or crossed patterns from thence to lip and base.

I once slept in a native house in which there was a double row of pots, one on top of the other, along two walls. I was told that they were there for ornamental purposes, "just as you white men have pictures on your walls."

Basket work is done everywhere, and a great variety of baskets are made. Immense *ifituba*, for storing grain, up to four feet high, and perhaps ten feet in girth, are to be found in almost every family. Smaller baskets for carrying goods of all kinds; wide shallow baskets for sifting grain; others for serving food, and yet others for drinking beer. The latter are so closely woven that they will hold water, and are made from a fine grass, which is found only in certain regions. A new development of this industry is the making of articles to European, or native, order; hats, table mats, baskets with hinged lids and divisions inside, almost anything can be made if a specimen is given to the maker as a sample from which he may copy what is wanted. Basket work includes also the large and small fish traps in use at the lake or on the rivers.

Net making is naturally confined to the lake shore

9: Wilson E-5 (1934-1955) 1959
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Nyakyusa

Kyala has no living representative—in the myth he had no descendants—but only a priest. However, the priest is sometimes referred to as 'Kyala' as were the early missionaries who preached about Kyala.[1] The present priest (1936) is a young man who, by his own account, would be a Christian were it not for his public responsibility in providing food for the country. His grandfather, Mwakinyasa, was a Kisi who came as an immigrant doctor from Ikubajila in Kisi country to the south, and was the first of his family to hold office at PaliKyala. Before that the chiefs of the line of Mwampasa themselves celebrated the ritual. According to Mwampasa's descendant, the present chief Mwandula, 'We planted food and the crops failed, but when "the owner of food" (Mwakinyasa) came with many medicines it grew, there was much food in the homesteads, hence we said: "Kyala has indeed loved this man, let us give him the duty of sacrificing", so the chiefs gave him cattle of his own and said: "Let the ritual come out of our bodies and go to Mwakinyasa." ' It was Mwakinyasa who (according to his grandson) introduced a variety of crops—beans, maize, cowpeas and groundnuts—to the people of Ikombe; before that they grew only bananas and *mapemba*,[2] so the myth of the hero who brought benefits is linked to the new line of priests. But there is no tradition that the priest of Mwampasa's line was once a 'divine king' like the Lwembe and the Kyungu.

Those who sacrifice at PaliKyala are the local chiefs (descendants of Mwampasa), the Kinga chiefs Mwakalukwa and Kyelela (to whom Mwampasa was related), and various chiefs of the Nyakyusa plain as far west as Mwandisi (107) near Mwaya. The Kinga priests bring bamboo beer, hoes, sheep, and occasionally goats or cattle; the local people offer white fowls, flour, cattle, and, traditionally, pots, which are produced in quantity near by, and which were being sold at the market at Ikombe when the Europeans first arrived in the country.[3] The Nyakyusa of the plain send black (or black and white) cattle and sheep. According to the Kinga priests they themselves offer black animals in Bu-Kinga when they want rain—black clouds—and white animals when they want sun and a clear sky. At Lubaga only dark animals are offered, but at PaliKyala white fowls and black, or white (or

[1] F. Fülleborn, *Das Deutsche Njassa- und Rowuma-Gebiet*, p. 317.

[2] *Mapemba*—maize in Penja, but here it is contrasted with *ifilombe* (maize).

[3] Joseph Thomson, *To the Central African Lakes and Back* (1881), v. I, pp. 262-3. The missionary, Dr. A. Merensky, saw hatchets and choppers, as well as pots, on the floor of the cave. F. Fülleborn, *op. cit.*, p. 320.

9: Wilson E-5 (1934-1955) 1959
FN17 Ngonde FN17
Nyakyusa

782 793 [789] black and white) animals are killed, with the same symbolism as in BuKinga.[1] 'We kill a white sheep in the dry season that the sun may shine—if we killed a black sheep in summer the wet season would last all the year.'

The Kinga pray for fertility of the fields, that illness may pass, that they 'may sleep at home'; the local people[2] for fertility of the fields and that the pots they make (and on the sale of which they largely depend) may not crack in the firing. The more distant chiefdoms of the Nyakyusa plain sacrifice only in drought or plague—the last sacrifice remembered was during a plague of locusts about 1915, but the Kinga chief Kyelela sent a cow in PaliKyala in July 1937.

778 688 Like the grove of Lubaga, Kyala's cave is fearful. There is a story of two men who took a length of creeper from near it to tie up their canoe, and when they got home both went mad. Godfrey Wilson's guide, a young Christian, refused to enter the cave on the grounds that his pagan half-brother had once entered and taken away a potsherd and 'when he got home he went mad'.

[177] [323] [1] Merensky appears to have been misinformed on this point, *op. cit.*, pp. 321-2.

[2] The potters are primarily Kisi, but neighbouring Nyakyusa have taken to this lucrative trade.